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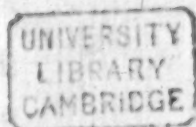
A S E R M O N  
P R E A C H E D

*before his Maiestie,*



On Sunday the fifth of August  
last, at Holdenbie,

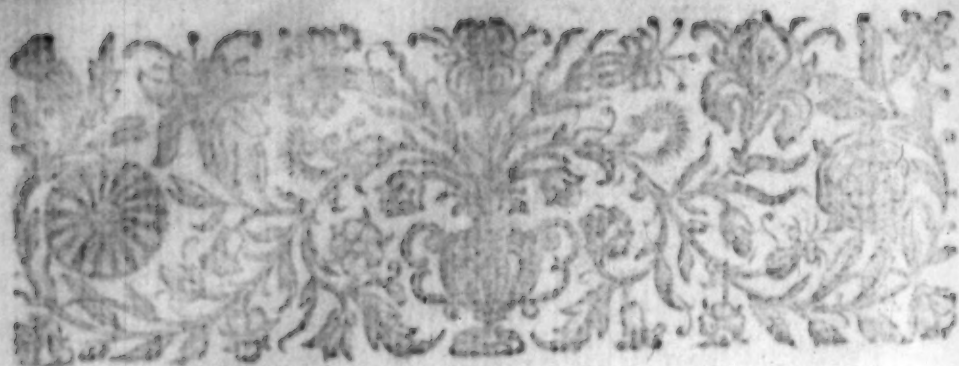
*By the Bishop of Elie, his  
Maiesties Almoner.*



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Imprinted at London by *Robert  
Barker*, Printer to the Kings most  
Excellent Maiestie.

ANNO DOM. 1610.



A SERMON  
PREACHED



before his Majesty

On Sunday the fifth of August  
last at Holdenby

By the Bishop of Ely, his  
Majesties Almoner.

1120:90



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I. CHRO. 16. 22.

*Nolite tangere Christos meos.*

Touch not mine Anointed.

**H**ere is a Speech : but wee know not *Whose*, nor to *Whom*, nor yet (well) *concerning Whom*; onely concerning certaine Persons, whom the Speaker (who soeuer hee is) calleth *His Anointed*. It behooueth vs, to know these three, who they be.

1.

2.

3.

The person, *whose* the speech is, *Persona loquens*, Hee that saith *Meos*, *Him* we finde at the 14. verse. *Ipsa est Dominus Deus noster*, *He is the Lord our God*; God it is, that speaketh here, *He* that challengeth them for *His*, by calling them, *Mine*.

The persons, to *whom*: in the verse before, *Non reliquit hominem*: *He leaueth not a man*. So, it is, to *all* in generall: but specially

2

to some, more quicke of touch then the rest, whose fingers are neuer well, till some way or other, they bee touching, whom God would not haue touched.

The persons, concerning whom, (whom, Hee stileth, *His Anointed*) will fall out to proue, the Princes of the earth. We must not say it, but proue it, (say it now, proue it anon.)

Now, as if some body were about to offer them some wrong; here commeth a voyce from heauen, staying their hands, and saying, See you touch them not. *Quos Deus unxit, homines ne tangat.* Whom God hath Anointed, Let no man presume to touch.

Of which, it may wel be said, as the Psalmist saith to vs, every day, *Hodie si vocem:* To day, if ye will heare this voyce, harden not your hearts; and yee may: For, as this day (now ten yeeres,) from the same Person, and the same place, a like voyce there came, concerning *His Anointed*, in whose presence we stand. That God would not haue *His Anointed touched*, this Text is a



witnesse; and this day is a witnesse: The  
Text, *dixit, The day, factum est.*

**T**Ouching the same point, when time  
was, in this place you heard, *Ne perdas:*  
you shall heare it againe now, but, from an  
higher person, vnder a *straiter charge*, and  
with a *larger compasse*.

Referred on-  
to the Text  
next before,  
1. Sam. 26. 19.

The person higher; for, that was *Dauid:*  
*Sed ecce maior Dauid* *hic*: but behold, a  
greater then *Dauid* is here. This, is no voice  
on earth (neither of Prophet nor Apostle)  
wee now heare: *Audini vocem de caelo*, We  
heare a voice from heauen. And thence,  
neither of Saint, nor Angell, but of God  
himselſe. To shew his care of Them (*His*  
*Anointed*) hee would haue none giue the  
charge about them, but himselſe; himselſe  
in person, *Non aliena vocis organo, sed ora-*  
*culo sua*: from none other, but from his  
owne mouth.

1.

The charge *straiter*: for, there it was,  
*Destroy not*, the worst that could be: Here  
it is, *Touch not*, the least that may be; and  
so, euen that way, amended much.

This Text  
being first  
read, the  
great Com-  
mandment  
concerning  
this point.

2.

The *compasse larger*: That, was to *Abi-*  
*shai*,

3.



*sbai*, but one man; and it was, concerning *Saul*, one King onely; and therefore it was in the singular, *Ne perdas*: This is, *Nolite*, and *Christos*: the number altered, of a larger extent farre, euen to *All men*, concerning *All his Anointed*. *Nolite*, in the plurall, that is, None of you: *Christos* in the plurall, that is, None of them. *Them*, not touched, not *Any of them*; *You*, not touch, not *Any of you*. *Non reliquit hominem*: He leaueth not a man, but forbiddeth *All*. Now, out of this plurall, you may deduce any singular; Out of *Christos*, any King: Out of *Nolite*, any partie: Out of *Tangere*, any hurt: and so, not *any man*, to doe *any hurt*, to *any his Anointed*.

This Text,  
the first and  
great Com-  
mandement  
concerning  
this point.

**A** Commandement it is, and I may safely say, *Primum, & magnum mandatum*, The first and great Commandement, touching the safeguard of Princes.

The *first*: For, (as the verses before shew) it was the first giuen, in this kinde, and that before all other, in the Patriarchs time, long before *Moses*, vnder the Law of Nature.

The *greatest*, not onely because it is of the

the *greatest* in heauen, and concerning the *greatest* in earth: but for that it is the originall maine precept, touching Princes and their safetie, or (as the phrase is) the fundamentall law, vpon the which all the rest are grounded, vnto the which all the rest reduced, and from the which all the rest deriued. Dauids *Destroy not*, is but an abstract of this *Touch not*. Aske him what Text he had for his *Ne perdas*: hither he must come, this must be it, and none other. This *Nolite tangere* is the maine wing of protection: *Ne perdas*, or any other particular, is but a feather of it.

**T**O see the parts of it. A Precept it is, and negative, and the negative precept is of the nature of a *fence*, and the *fence* leadeth vs to the thing *fenced*. First of all then, we take it in sunder, and make two parts of it: and set *Christos meos* in the midst, whose the fence is; and then, *Nolite tangere*, as it were a circle or fence round about them.

*Christos meos* hath in it, two things: not onely the parties, whom they should not: but the reason why they should not touch them.

them. Not touch? Whome not touch? *His Anointed.* And why not touch? Even because, *His Anointed.*

In *Christos meos* taken together, are the parties *non tangenda*: Again, in *Christos meos* taken in sunder and weighed apart, are two reasons couched, *de non tangendo*.

Why not touched? first, they bee *His*: And secondly, *what of His*? *His Anointed.* These two, be two severall: *His anointed*, is more then *His*: for all that be *His*, be not *Anointed*.

*His* alone, were enough; that they bee *His*, they pertaine to him, and so, he to see them safe.

But then besides, they be the very choise and chiefe of his, *His anointed*, and so, a more speciall care of them, then the rest.

And then (from the nature of the word) not onely *his anointed*, *Uncti eius*: but *Christieius*, *His Christs*, which is the highest degree of *his anointed*: for higher then that, ye cannot goe.

And last, what that is, that maketh them thus, *his anointed*: to knowe whether they  
may



may be stripped of it, or no.

Then come wee to the Circle or *Fence*, and that we may diuide too: for, *Nolite tangere*, is a double *fence*, from the *acte* and from the *will*. *Touch not*, (so we read) where the *touch*, the *acte*, is forbidden. *Nolite tangere*, (so reade the Fathers) where the *will to touch* is forbidden likewise. *Nolite*, that is, Haue ye not the *will* nor so much as an inclination to doe it. So, both the *acte* and *will* of *touching* is restrained: the *acte*, in *tangere*; the *will*, in *Nolite*.

In the former, wee are to take the extent of *Tangere*, and *Christos*: 1. To what matters *Tangere* will reach: 2. In howe many points to *Christos*: And in the latter, to what persons in *Nolite*.

And so, see we the summe of the Text, which is sufficient enough to keepe Kings from *touching*, if it selfe might be kept vntouched: but as the times are, the Text it selfe is touched, there needes a second *Nolite tangere* for it. To that end then, to see the Text safe and well kept, the three persons in it, all to ioyne together: *Kings*,  
B 2
touching

touching whom; and *Subiects*, to whom; and *G O D* himfelfe, by whom it is giuen in charge. And if the two former doe their parts, God will not faile in his.

**L** Et me adde one thing more. That this Text, besides that it is a *Commandement*, it is also a *Thankesgiuing*; But both haue but one errand, the *Kings safetie*.

A *Commandement* it is from God: the very stile, the moode *Nolite*, giueth it for no lesse.

And a *Thankesgiuing* it is to God; for it is a verse of a Psalme, of a *Halleluia* Psalme, of the first *Halleluia* Psalme: (There bee twentie of them in all, this is the first of them all.)

A *Commandement* it is; for it is proclaimed with sound of Trumpet, and that by *Banaiah* and his companie. And a *Thanks-giuing* it is; for it is sung with solemne musicke by *Asaph*, and the *Queere*, at the fixe and seuen verses before. It is both, and both wayes we to haue vse of it.

First, as of a *Commandement* from God, to teach vs this duetie towards Gods *A-*  
*nointed.*

*noointed*, I trust, wee will performe better  
dueties to them then this: but whatsoeuer  
we doe besides, what good wee doe them,  
*Ne nocent*, not to touch them, to doe them  
no hurt.

And, neuer so much neede of this do-  
ctrine, as now, when by a late heauie acci-  
dent, wee see, wretches there are, dare at-  
tempt it: And other, (and they the more  
wretches of the twaine) that did dare to  
auow it: Did (I say) for, now they would  
seeme to disauow it; but so poorely, and  
faintly, as all they say, may holde, and yet  
an other like acte, be done to morrow.

And then secondly, as a *Thankesgiuing* 2.  
to God, who hath set the print of this com-  
mandement, vpon this day; in cutting  
short this day, two wicked Impes, that went  
about to breake it, by *touching*, and more  
then *touching*, the Lords *Anointed*.

And, neuer were we so much bound to  
doe it, as this yeere: For that, this yeere,  
vpon this fresh occasion, truely wee may  
say, He that dealt thus with vs, *Non taliter* Psal. 147. 20.  
*fecit omni Nationi*, Hee hath not so dealt



with all Nations, nor hath euery King found him so gracious. Others, haue not in theirs; I speake it with compassion: wee haue in ours; I speake it to our comfort, and to the praise of G O D. Both these wayes,



### *Christos meos.*

*Christos meos,*  
who they be.

**A**N honourable Title to beginne with: and begin with it we must: the very Grammar Rules leade vs to it. *Anoynted*, is but an Adiectiue, wee are to seeke the Substantiue for it. But besides, wee are to finde *who* they be, whom we are *not to touch*, lest we *touch* them vnawares: And as well, that we may know the right, and doe them their right; as, that we may discern them from the wrong: for wrong there be, that call themselues *Christos Domini*, whom the holy Ghost neuer christened by that name.

As, of Christ himselfe, many come and  
Marke 13. 21. say, *Ecce, hic est Christus, ecce illic: Here is Christ,*

## II.

*Christ, and there is Christ, and deceiue many: So, of these Christes here likewise, See, heere is Christus Domini, and there hee is, and no such matter. Our first point then is to know, who they be.*

*These in the Text here, were the Patriarchs, it cannot bee denied, They be set downe by their names, Abraham, Isaac, Iacob, touching whom, prima intentione, this charge is giuen, that they be not touched.*

*And let not this seeme strange: For in the first world, the Patriarchs were principall persons, and (as I may safely say) Princes in their generations; and for such, holden and reputed by those, with whom they liued. I may safely say it: for of Abraham it is in expresse termes said by the Hetbites, Audi Domine, Princeps Dei es inter nos, Thou art a Prince of God, that is, a mighty prince, here among vs: As indeede a Prince hee shewed himselfe, when he gaue battell and ouerthrow to foure Kings at once. Of Isaac no lesse may be sayd, who grewe so mightie, as the king of Palestine was glad*

*to*

.8c 313V

Patriarchs,  
Christi Do-  
mini.

Genes. 23. 6.

Genes. 26. 26.

Verse 28.

Genes. 48.22.

to intreat him to remooue further off, and not dwell so neere him: and then, to goe after him in person, and sue to him, there might be a league of amitie betwene them. And the like of *Iacob*, who by his sword and bow, conquered from the *Amorite* (the mightiest of all the nations in *Canaan*) that Countrey which by Will he gaue to *Ioseph* for his possession. It was neere to *Sichar*, wel known; you haue mention of it, *Ioh. 4. 5.*

Great men they were certainly, greater then most conceiue: but be their greatnesse what it will, this is sure, they were all the Rulers the people of God then had, and besides them, Rulers had they none, And that is it we seeke; *Pater* was in them, and too, *fatherhood*, and *gouernment*: and these two made them *Patriarches*, & *unctos ante unctionem* (saith *S. Augustine*) *Anointed*, before there was any materiall *Anointing* at all.

In Psal. 104.

In them then this terme began, and in them it held so long, as they had the gouernment in them: But *Patriarches* were not alwayes to gouerne Gods people, but  
Kings,



*Kings*, in ages following, were to succeed in Princes, *Christi Domini*, their places. And so did succeed them; succeedethem in the word *Pater*, and in the word *rex* both, both in the right of their *fatherhood*, and the rule of their *gouernment*, as *Fathers* of their Countreys, and *Gouernors* of their Common-wealths. Where the *Patriarchall* rule expired, the *Regall* was to take place, being both one in effect: For, *Abraham* the *Patriarch*, is termed a *Prince*, *Genesis* 23.6. and to make euen, *Dauid* the Prince is termed a *Patriarch*; *Let me speake boldly vnto you of the Patriarch Dauid*, saith *S. Peter*, *Acts* 2.29. So that two things wee gaine here: 1. That *ius Regium* commeth out of *ius Patrium*, The *Kings* right from the *Fathers*, and both holde by one Commandement. Then 2. that this Text bindeth, as a Lawe of Nature, being giuen for such, to the old world, long before the Law came in any Tables.

Now, that as in other things, so in this terme of *Christi Domini*, *Kings* doe succeed the *Patriarchs*, we haue first, our warrant from the *holy Ghost*, applying this terme

C here,

<sup>a</sup> 1. Sam. 12.

<sup>3, 4</sup> 2. Sam. 19.

<sup>b</sup> 2. Sam. 19.

21.

<sup>c</sup> 2. Chron.

6. 42.

<sup>d</sup> Abac. 3. 13.

<sup>e</sup> Lam. 4. 10.

<sup>f</sup> Esai. 45. 1.

*Append. ad*

*Tom. 4. pag.*

1097. can 74.

*Pag. 649. E-*  
*ditio Venet.*

Princes onely  
in Scripture  
haue the title  
of *Christi Do-*  
*mini.*

here after, to <sup>a</sup> Saul, to <sup>b</sup> David, to <sup>c</sup> Salomon,  
to <sup>d</sup> Ezekias, to <sup>e</sup> Iosias, to <sup>f</sup> Cyrus, Kings all.  
Secondly, from the *Councils*. The third ge-  
neral Council of *Ephesus*, The great Coun-  
cell of *Toledo* the fourth. The great We-  
sterne Council of *Francford*. Thirdly,  
from the consent of *Fathers*. To dispatch  
them at once, so saith the Council of *Franc-*  
*ford*, *B. Hieronymus & ceteri S. Scripturae*  
*tractatores, &c.* *S. Hierom* and the rest of  
the writers on Scripture, all, vnderstand it  
not of others, but of *Kings*. Yea, lastly from  
their owne Writers, *Caietan*, and *Genebrard*,  
who themselves so apply it, vpon this very  
place.

Nay, *Kings* they will graunt, (they can  
neither will, nor choose;) But then they  
would hemme in others likewise, to enter-  
common in the Title, as the *Pope*, as the  
*Cardinals*, and as any else, saue them that be  
indeed. But that, they must doe then with-  
out booke: For, in this Booke warrant haue  
they none. For this terme [*Christi Domini*]  
here, originally ascribed to the *Patriarches*,  
is euer afterward, without variation, con-  
tinually

tinually appropriate to *Kings*, and to *Kings* only, all the Bible through. The question is, whether we will speake, as the *holy Ghost* doeth, or no? If wee will, then vpon a iust suruey taken of all the places, where the worde *Christus Domini* is to bee found in Scripture, three and thirtie they be in number. Of which, one only is in the New, and that is of our *Sauour* himselfe: The rest, all in the Old. Foure times by G O D, *Mine Anoynted*; Sixe times to G O D, *Thine anoynted*: Ten times of G O D, *His Anointed*: Twelue times in termes terminant, G O D S *Anoynted*. Of which, twise it is sayd of the *Patriarchs*; Here, and in the 105. Psalm (which two places are indeed but one.) All the rest are said either of *Christ*, or of *Kings*, all; and neuer applied to any other, but to them only. And here wee ioine issue: If to any other the *Scripture* apply *Christos Domini*, we yeeld: If to none but them, we cary it. For, what reason haue wee, if the *Scripture* appropriate it to them, and none but them; to take it from them, and giue it to others, to whom the *holy Ghost* neuer gaue it?

Luc. 2. 26.

Verse 15.



Though other  
persons *anoin-*  
*ted*, yet none  
called the  
*Lords anoin-*  
*ted*.

Yet haue I no meaning to denie, but that others, not onely *persons*, but (it they will) euen *things* too, were *anoynted* vnder the Law. *Persons*, as *Priests* and *Prophets*: *Things*, as the *Tabernacle*, and all the *vessels* of it, euen to the very *fireforkes*, *ashpans* and *snuffers*. But though they were so, yet none of the *things*, nay nor any of the *persons*, haue euer the name giuen them, of *Christus Domini*. No *Prophet*, of all the fellowship of the *Prophets*, no *Priest*, no not the *high Priest* himselfe, euer so called. It may bee, *Annoynted*, but not the *Lords Annoynted*: it may be *uncti*, but not *Christi*: or, in a corner of one Chapter of the *Maccab.* [*Christi*] once, but not with his full Christendome, not *Christi Domini*. Still they fall short: and *Christus Domini* followes the *King*, and him onely.

Yea, this ye shall obserue in their owne olde Translator: that the same word in Hebrew and Greeke, when hee speaketh of the *Priest*, hee euer turneth it *unctus*; when of the *King*, *Christus* euer: as if of purpose hee meant by this word, to make a  
partition

partition betweene them. Any will thinke there was surely meant them some speciall prerogatiue more then the rest: that from the rest it is giuen them, and euer to them, and to none of the rest.

Wee may well conclude this point then with the Apostle: *They are made so much the more excellent then the rest, by how much they haue obtained a more excellent name then the rest. For vnto which of all the rest at any time said hee, Thou art mine Anointed?* Enough, to settle this terme vpon Kings. The Holy Ghost attributes it to them, and none but them. Wee to vnderstand it of them, and none but them. It is, and so let it be, their owne due stile, their proper denomination. *Touch not mine Anointed.* Who be they? If wee goe by the booke, *Princes*: why then, *Touch not Princes.*

*Christos meos*, who they be, wee see. But in these words (we said) there are not only the *parties*, whom they should not: but the *reason* why they should not *touch* them. And not one *reason*, but two at the least. Now then, let vs take the words in sunder,

*Meas*, the  
claime whose  
they be.



and weigh either by it selfe, seeing either word is a reason *de non tangendo*. First, whose they be: *His*, *Meos*. Then what of *His*: *His anointed*. And *His anointed*, is *Christi eius*: Which (it may bee) will amount to two reasons more. *Meos* is his claime: *Christus* his character, or speciall marke.

Lay no title  
to them.

*Meos*, his claime, which word is not slightly to be passed by. It is to the purpose. To claime, is to touch. He that saith, *Meos*, he that claimes them, toucheth them: toucheth their free-hold (as we say.) He that sayth, *Touch* them not, sayth, *Claim* them not. Some question there is growen whose they be. Two claimes there are put in, and laide to them, besides. *Meos*, saith the Pope: and *Meos*, say some for the people: but neither say true: God, hee saith *Christus meos*, and Hee onely hath the right so to say.

*Meos*, saith the Pope. For hee, or some by his Commission, vsed to annoint the Emperours, and because he was master of the Ceremony, he would be master of the substance too: and his they were. The Pope, he was Gods, and they were his anointed, and of him had



had their *dependence*, and he to *depose* them and to dispose of them, and to doe with his owne what hee list. And this *claime*, is not yet giuen ouer. For hee that shall marke the *Popes* faintnesse, when some *Kings* are sought to be *touched*, Nay, are *touched* indeed; out of *his Meos*, will easily thinke he is well enough content they bee *touched*, though they be *G O D s Anointed*, if they be not *His* too: *Touch not his*: Not *His*: as for *others*, it skilleth not, *touch* them, who will.

But this *claime* by the *Ceremony*, is cleane marred, by this Text: for when these words here were spoken, there was no such *Ceremonie* instituted, it was *Non ens*, no such thing then *in rerum natura*. That came not vp, till *Moses*: Now these here in the Text, were in their graues long before *Moses* was borne; No *Meos* then; no *claime* by the *Ceremonie*.

And after it came vp, no *Priest* went out of *Iury* to *Persia* to cary the *Ceremonie* to *Cyrus*: yet, of him, saith *Esay*, *Hæc dixit Dominus* *Eesai 45.1.* *Cyro Christo meo*, Thus saith the Lord, to *Cyrus* mine *Anointed*, and yet neuer came there

there any oyle vpon his head. So that euen after it was taken vp, yet the *Ceremonie*, and the *claime* by it, would not holde. The trueth is, the *Ceremony* doth not any thing; onely declareth what is done. The *partie* was before, as much as he is after it; onely by it is declared to be, that hee was before, and that which he should haue beene still, though hee had neuer so beene declared. The trueth may and doeth subsist, as with the *Ceremonie*, so without it. It may be reteined, as with some it is, and with vs it is; and it may be spared, as it is with others: Spared, or reteined, all is one, no *claime* groweth that way.

3. But last of all, where it was vsed, as by *Samuel* to *Saul*, by *Sadoc* to *Salomon*: yet they *claimed* nothing in the *parties* they anoynted, but called them still *Gods*, and neuer their *owne Anoynted*. They knew no *claime* lay by it: Nay, if it had beene a *Sacrament*, as it was but a *Ceremonie*; he that ministreth the *Sacrament*, hath no interest in the *partie* by it, but *God* alone; and then much lesse hee that performeth but a *Ceremonie*, is to plead



plead any *Meos*. So that euery way, this  
*claime* vanisheth, of *Christi Pontificis*.

Now then, a second *claime*, an other <sup>2.</sup>  
*Meos*, hath of late begun to be buzzed of, as *Meos* the  
 if they were *Christi populi*, and helde of peoples  
 them. And whatsoever the matter is, the *claime*.

Cardinall himselfe waxeth very earnest for *Bellarmino*.  
 it; (I thinke, because he seeth the Popes arme  
 groweth short, and loath hee is, but that  
 there should bee still some handes to touch  
 them;) Hee will not so much, as giue God

leauē to appoint Saul or David of himselfe,  
 but hee taketh vpon him to suspend them  
 both, vntill the people with their suffrage  
 come in, and ratifie Gods doing.

But this *claime*, likewise falleth to the  
 ground, euen by this Verse: then must  
 wee goe mend our Text here. For if so;  
 God was properly to haue said, *Nolite tan-*  
*gere Christos vestros*, Touch not your Anoynt-  
 ed; for to the people he speaketh. And see-  
 ing it is to them hee speaketh; of all others  
*Meos* cannot be theirs, vnlesse we wil glosse  
 it thus, *Meos* (*id est*) *non meos*; Mine (that  
 is) none of mine, but your owne. And then  
 D sure



sure hee should haue done them some wrong, to haue forbid them to touch that, which was *their owne*. The Pope saith, He can make *Christum Dominum*, *Christ the Lord himselfe*: if he could so doe indeed, it were not altogether vnlike, he might make *Christum Domini*. But God helpe, if the people shal take Gods verse from him, and say, *Nos diximus, Dy estis, We haue said, ye are Gods*: yea, and *Christis too*, and change it, *Thou shouldest haue no power vnlesse it were, Data desuper, Given from above*, saith He, They, vnlesse it were *data desubter*, vnlesse it were giuen you hence from beneath: then, must we goe change all our Texts that sound that way. Enough to let you see, they both claime that is none of *theirs*, but Gods.

3.  
Meos Gods  
claime.

Chap. 4. 14.  
Verse 22.  
Verse 29.

To giue in euidence now, for Gods right; That his Meos is the onely true claime, that His onely they be. Three times ouer, it is told vs by Daniel in one Chapter, that the Kingdomes bee Gods, and that Hee giueth them, to whom Hee will, as hauing the sole

propertie of them. And it is said there, that  
 This is, *Sententia vigilum, & Sermo Sanctorum* Verse 14. the V  
*rum*. And, if it be *Sententia vigilum*, they  
 are scarce well awake, that thinke other-  
 wise; And if it be *Sermo Sanctorum*, they  
 talke prophanely, that speake otherwise.  
 And this verely was the diuinitie of the *Pri-*  
*mitiue Church* concerning Kings, which, of  
 all, had least cause to fauour them. *Cum*  
*iussu nascuntur homines, eius iussu constituun-*  
*tur Princeps*; By whose appointment they bee  
 borne men; (and that is, neither by peoples,  
 nor by Popes) by his appointment, and no o-  
 ther, are they made Princes, saith old Irenaeus. Lib. 5.  
*Inde illis potestas, unde spiritus*; Thence haue  
 they their power, whence they haue their breath,  
 saith Tertullian. And that is from neither, Apolog. pag.  
 (I am sure) but from God alone. 675.

His they be: for, *His* their Crowne, *Di-*  
*adema Regis in manu Dei*, Esai 62. And, as Verse 3.  
 if he saw a hand come from heauen with a  
 Crowne in it, so speaketh hee in the 21. Psal.  
*Tu posuisti*, Thou hast set a crowne of pure gold Verse 4.  
 upon his head. *His*, their scepter, or rod:  
*Virga Dei in manibus eius*, Gods rodde in his Verse 9.  
 hand,

Verse 21. *315 V*

Iob. 36. 7.

Psal. 89. 21.

- 2. d. I

- 3. 9. 3. 10. 9. A

- 3. 9. 3. 10. 9. A

hand, Exod. 17. of Moses. *His* their throne, *Sedebat Salomon in throno Dei*, Salomon sate upon Gods throne, 1. Chron. 29. Nay, long before, in the Lawe of Nature, sayth Iob, *Reges in folio collocat in perpetuum*: He takes them by the hand, and placeth them in the Throne, and that *in perpetuum*, there to sit, in themselves, and their succession for ever. *His*, their Anointing: *Oleo sancto meo*, with mine holy oyle: The anointing *His*, therefore the Anointed. And if all these, Their Crowne, their Scepter, their Throne, their Anointing *His*; then *His* they bee, *Christi Domini*. And of *Christi Domini*, wee shall shewe twelue faire euidences, in expresse termes, *Gods Anointed*. And ten more, we shall bring forth, with an *Eius*, a plaine reference to *Him*, *His* anointed. *Christi Pontificis*, Samuels or Sadocs anointed: *Christi populi*, Iudas or Israels anointed, *non legitur*, we shall not finde. *His* they be then.

Now inferre. *His*, therefore hand off, what haue you to doe with that is none of yours? what to claime or to touch, that is *His*? *Nolite tangere meos*. This onely, and

no



no more but this, in very equitie were enough, *Touch not mine.* This for *Meos*: Now to *Vnctos*.

*His* then: but, not as *All* are, by a generall tenure; but *His*, as *his Anointed*, by a more speciall and particular kinde of interest. *His Anointed*, is more then *His*, for all *His* are not *anointed*: for if all were *anointed*, there should bee none left to *touch* them: wee might strike out this verse, the charge were in vaine, there were none to receiue it. If all be *Vncti*, where should be *Tangent*? Wee must then, needs leaue a difference betweene *Christiani* and *Christi*. For, holding, all that are Christians, all Gods people *Anointed* and holy alike; it will follow, why should *Moses* then, or any take vpon him to be their Superiour? and so we fall into the olde contradiction of *Core*: which is all one with the new paritie, and confusion of the *Anabaptists*, or those that pricke fast towards them.

But the very Ceremonie it selfe serueth to shewe, somewhat is added to them, by which they bee *His*, after a more peculiar

maner then the rest, to whome that is not added. Oyle it selfe designeth Souereignatie : powre together water, wine, vineger, what liquor you will, oyle will bee vppermost : And that is added by their *anointing*. Besides then, this generall claime *Mine*, here is his speciall signature, *Anointed*, whereby they are seuered from the rest. His hand hath *touched* them with his *anointing*, that no other hand might *touch* them. Things *anointed*, of our selues wee forbear to touch ; but specially, if the *anointing* haue the nature of a marke, that we wrong it not : And this hath so, these are so marked, that wee might forbear them. And yet more specially, if wee haue a Cautel, not to doe it, as here we haue. *Nolite tangere vnctos*, Touch not them that I haue anointed.

Anointed, yet not *Uncti*, but *Christi*, which is more.

This were all, if it were but, *Anointed* : but, there is yet a further matter then all this : For it is not *Vnctos*, but *Christos meos* : Wee reade it, *Mine Anointed*, In the Hebrew, Greeke and Latine, it is more full. In Hebrew, *my Messiah's*, in Greeke and Latine,

time, *Christos meus*, that is, *my Christes*, which  
 is farre more forcible. Somewhat, we may  
 be sure was in it, that all the old writers uni-  
 formely forbore to turne it *Unctos*, which is  
 enough for *Anointed*, and all haue agreed  
 to turne it *Christos*, that is, *Christes*, which  
 is a great deale more. It seemes, they  
 meant not to take a grain from this charge,  
 but to giue it his full weight. And it can-  
 not but weigh much with all that shall  
 weigh this one point well, that Princes  
 are taken into the societie of *Gods Name*,  
 in the Psalme before, and here now, into *Psal. 81. 6.*  
 the societie of *Christ's name*, in this: and so  
 made *Synonymi*, both with *God*, and with  
*Christ*, specially since *God* himselfe it is, that  
*fostileth* them: for he flatters not (wee are  
 sure.) *God* himselfe is a *King*, *King* of all *Psal. 47. 8.*  
 the earth, and *Christ* is his heire of all, as ap-  
 peareth by his many Crownes on his head,  
*Apoca. 19. 22.* Those whom *God* and *Christ*  
 vouchsafe to take into the charge of any  
 their kingdomes, them, they vouchsafe  
 their owne names, of *God* and of *Christ*.  
 They two, the first Kings, to these other  
 the



the after Kings ruling vnder them, and in their names.

Anointed not with euery ointment, but with holy, and so, *Sacri*.

\*Psal. 89. 21.

A third graduall reason then there riseth here. All *anointed* are not *Christi*: for all *anointing* is not *Chrisme*. *Chrisme* is not euery common, but an *holy anointing*, a sacred signature. \* *Oleo sancto meo*, with mine *Holy oyle* haue I *Anointed* them. *Meo*, to make them *his*: *Sancto*, to make them *sacred*. Hee might haue taken this oyle out of the Apothecaries shop, or the merchants ware-house: He did not, but from the Sanctuary it selfe, to shew their calling is sacred, sacred as any, euen the best of them all. From whence the Priests haue theirs, thence, and from no other place the King hath his; from the Sanctuary both. The *anointing*, is one & the same. All, to shew that *sacred* is the office, wherunto they designed, *sacred* the power wherewith they indued, *sacred* the persons whereto it applied. And for such were they held all the Primitiue Church through. Their writ, *Sacri apices*: Their word, *Diuina iussio*: Their presence, *Sacra vestigia*: (the vusual stile of the Councils,

cells, when they spake of them.) And when they ceased to knowe themselves for *his*, (that here saith *Meos*) and to holde of *Him*, then lost they their holinesse. He that tooke from them the one, tooke to himselfe the other. Now then, will yee inferre? Holy they be, their *Anointing* halowed: therefore *Nolite tangere sacros*, Touch not mine *holy* *ones*. No more touch *Moses* then the holy *Mount*, which neither man nor beast might touch vpon paine of death: No more touch *Dauid*, then the holy *Arke*. It is not good touching of *holy* things. In the 13. chap. before, *Vzza* so found it.

Exod. 19. 12.

Heb. 12. 20.

Verse 10.

And yet still me thinkes we fall short: for it is not *Sanctos* neither, it is more then *Sanctos*, it is *Christos*: In which word, there is more then in *Commune Sanctorum*. *Omnes Sancti non sunt Christi; at Reges, Christi*. We cannot say of all Saints they be Christs, Of *Kings* we may; Verely, euery degree of holinesse, will not make a Synonymie with *Christ*. Hee was *Anointed*, saith the Psalme, *Oleo exultationis supra socios*, with an *holy* *oile*, or *chrisme* aboue his felowes. To hold this

Anointed not with euery holy oyle, but with a speciall aboue the rest, and so *Christi*.

Psal. 45. 8.

E

name

name then of *Christos Domini*, it is not every ordinary holinesse will serue, but a speciall, and extraordinarie degree of it aboue the rest, which they are to participate, and so doe, from *Christ* whole name they beare, eminent aboue others, that cary not that name; as if they did in some kinde of measure partake *Chrisma Christi*; euen such *chrisme* as wherwith *Christ* is Anointed. And, the inference of this point, and the meaning of this stile of *Dij* and *Christi* is, as if he would haue vs, with a kinde of analogie, as carefull in a manner to forbear *touching* them, as we would be to touch *G O D*, or the Sonne of *G O D Christ* himselfe. It is not then *Meos*, nor *unctos meos*, nor *Sanctos meos* onely; but it is *Christos meos*, Mine, and that Anoynted, Anoynted with holy Oyle: So Anointed, and with Oyle so holy, as it raiseth them to the honour of the denomination of the *Holy of holies*, *Christ* himselfe. These foure degrees, and from them these foure seuerall reasons, are in *Christos meos*.

What this An-  
ointing is.

One thing more of *Christos meos*: For I should doe you wrong certainly, if I should  
 slip



flip by it, and not tell you what this *Anointing* is, and leaue a point loose, that needeth most of all to be touched. Vpon misconceiuing of this point, some haue fallen into a fancie, *His Anointed* may forfeit their tenure, and so cease to be *His*, and their *anointing* drie vp, or be wiped off, and so kings be *unchristed*, and cease to be *Christi Domini*, and then, who that wil, may *touch* them.

They that haue beene scribbling about Kings matters of late, and *touching* them with their pennes, haue beene foully mistaken in this point. Because, *annointing* in Scripture doeth otherwhile betoken, some Spirituall grace; they picke vpon that, vpon that taking of the word, and then, *anointing* it must needs be some grace, some *gratia gratum faciens*, making them religious and good Catholiques, or some *gratia gratis data*, making them able or apt for to gouerne. So that, if he will not heare a Masse, no Catholicke, no *Anointed*. If after hee is *anointed*, hee grow defectiue, (to speake their owne language) prooue a Tyrant, fall to fauour Heretickes, his *anointing* may

be wiped off, or scraped off; and then, you may write a booke *De iustâ abdicatione*, make a holy league, *touch* him, or blow him vp as ye list. This hath cost Christendome deare: It is a dangerous sore, a *Noli me tangere*; take heed of it, *touch* it not.

It is no spirituall grace.

Lam. 4. 20.

Esaï. 45. 1.

2. Sam. 19. 21.

1. Sam. 16. 9.

Before I tell you what it is, I may safely tell you, that this it is not. It is not religion, nor vertue, nor any Spirituall grace, this Royal *Anoynting*. *Christus Domini* is said not onely of *Iosias*, a King truely religious, by Ieremie; but of *Cyrus* a meere Heathen, by Esaï; not onely of *Dauid* a good King, but of *Saul* a tyrant, euen then when he was at the worst. Religion then is not it, for then *Cyrus* had not beene; nor Vertue is not it, (especially the vertue of clemencie) for then *Saul* had not beene Gods *Anointed*. If it were Religion, if, that, made Kings; then had there bene of old no Kings, but those of *Iuda*: and now, no Kings but those that be Christen. But by *Cyrus* case we see, one may be *Christus Domini*, and yet no Christian.

Among Christen, if the orthodox trueth were it; *Constantius*, *Valens*, *Valentinian* the yonger,

yonger, *Anastatius*, *Iustinian*, *Heraclius*, I know not how many, had bene no Emperours; yet all so acknowledged, by the Christians of their times.

Then if Religion make them not, Heresie will not vnmake them. What speake I of Heresie? Harder is the case of Apostasie, yea hardest of all: yet, when *Iulian* from a Christian, fell away to be a flat Pagan, his *anointing* helde, no Christian euer fought, no Bishop euer taught to *touch* him. And it was not *quia deerat vires*, that their hande was too thort; it is well knowen, farre the greater part of his Armie were Christians, and could haue done it, as appeared instantly vpon his death, by their acclamations to *Iouian* his Successor, *Christiani sumus*.

Will yee see it in the Patriarchs? These in the Psalme heere, were holy and good men. But, twelue Patriarchs there were presently after, of whom, *Simeon* and *Leui*, were two very Tyrants; *Reuben*, scarce honest; nor *Iuda* no better then he should; *Issachar* by his blessing, should seeme none of the wisest, (as it might be *Roboam*:) yet were

Gen. 49. 5, 6, 7  
and 35. 22.  
and 38. 16.  
and 49. 14.



they numbred with the twelue, and were Patriarches still, no lesse then the other.

1. Sam. 10. 9,

10.

1. Sam. 16. 14.

And after the Patriarches, *Saul* the first king (that there might bee no mistaking) with his *anointing*, there came no grace to him. The Spirit of God came indeed vpon him, but he was *anointed*, and gone from *Samuel* first: And the same Spirit as it came, so it went, and left him afterward: and Gods *Anointed* he was before it came, and Gods *Anointed* hee remained after it was gone againe, and that no lesse then before, and is so termed by *Dauid* ten times at the least.

It is *Ius reg-*  
*nandi*.

Gen. 10. 9.

*Vnxit in Regem* Royall vnction giues no grace, but a iust title onely, *in Regem*, to be King: that is all, and no more. It is the administration to gouerne, not the gift to gouerne well: the right of ruling, not the ruling right. It includes nothing but a due title, it excludes nothing but vsurpation. Who is *Anointed*? On whom the right rests. Who is *inunctus*? He that hath it not. Suppose *Nimrod*, who cared for no *anointing*, thrust himselfe in, and by violence vsurped

vsurped the Throne, came in rather like one  
steeped in vinegar, then *anointed* with oyle,  
rather as a Ranger ouer a Forrest, then a  
Father ouer a familie. He was no *anointed*,  
nor any that so cometh in. But on the  
other side, *Dauid*, or he that first beginneth  
a royall race, is as the head; on him is that  
right of ruling first shed; from him it runs  
down to the next; and so still, euen to the  
lowest borders of his lawfull issue. Remem-  
ber *Iob*, *Reges in solio collocat in perpetuum.* Iob 36.7.  
It is for euer. Gods claime neuer forfeits:  
His character neuer to bee wiped out, or  
scraped out, nor Kings loose their right,  
no more then Patriarchs did their father-  
hood.

Not, but that it were to be wished, both  
*Anointings* might goe together, and that  
there might goe, as there doeth, a fragrant  
odor from the precious oyntment which is  
shed vpon them, at their Crowning: so a like  
sent from their Vertues: and they no lesse  
venerable for their qualities, then for their  
callings; and happy the people, *qui currunt*  
*in odore vnguentorum Principis sui*, that can Cant. 1.4.  
trace

trace their Prince by such a saour; This we are to wish for, and pray for dayly, and vse all good meanes it may be. But, if it be not, euer hold this, Allegiance is not due to him, because hee is vertuous, religious or wise, but, because he is *Christus Domini*. Let this be still in your minde; G O D saith not, *Touch him not*, He is a good Catholique, or, indued with this vertue, or that: *Touch him not*, He deserueth well, or at least doeth no harme. No, these would faile he saw, or be said to faile, though they failed not; Wee should neuer then haue done, neuer haue bene quiet. But, this he saith, *Hee is mine Anointed*. Marke that well, G O D giueth no other reason here, nor *Dauid* after, in as euill a Prince as might be. That is the true reason then, and we to rest in it, and let other fanfies goe.

*Tangere*, the  
Acte for-  
bidden.

NOW, by whose appointment they bee set, by his Commaundement they bee fenced; Fenced from *touching*, and that is the lightest, and least; consequently from whatsoeuer is greater or worse. What talke you of *Non occides*, or *Ne perdas*? I tell you,



you, *Ne tangas, Touch them not.*

Yet, are we not so fillily to vnderstand it, as if one might not *touch* them at all, not for their good: For how can they be *Anointed*, but they must bee *touched*? No, the Verse before telleth vs, it is for their hurt, this *touch* is forbidden. *Non permittit nocere*. He suffered no man to doe them hurt, to that end saying, *Touch them not.* Yea, the very word it selfe, without any glosse, giueth as much, which is *vx* properly *plaga*, and that is, *tactus noxius*, a hurtfull *touch*, that leaueth a marke behinde it, *Qui tangit & angit*, as the Verse is. For, it is good yee vnderstand, this phrase is taken from the Deuil: & good reason: for whosoever the fingers be, his the *touch* is, when *G O D S Anoynted* are *touched*. He calleth it but *touching Iob*, but *touching*, when he did him all the mischief he could deuise. And his nature, and the nature of hurtfull things, is well set out by it. Few things are so good, *ut in transitu profint*, as they onely *touch*, and doe good: Euill is far more operative, if it but *touch* and away, if it but blow, or

F breathe

Iob. i. i. i.  
and 2. 5.

breathe vpon any, it is found to doe mischief ynough.

The extent of  
*Tangere*, how  
many wayes  
*touch*.

To speake then of this *touching*, and the extent of it. Where the Scripture distinguisheth not, neither doe we: but let the word haue his full latitude. *Nolite tangere* is generall, no kind is limited: then, not to *touch* any maner of way.

1.

There is none so simple, as to imagine there is no *touch*, but that with the fingers end, *immediate*. The *mediate*, with a *knife* or with a *Pistoll*, that is a *touch*: if wee *touch* that whereby they are *touched*, it is all one.

Againe, be the *touch* so as we feele it, or be it by meanes vn sensible, as of *poison*, or *forcerie*, it is a *touch* still, and thele no lesse guiltie: no lesse? nay a great deale more, as the more dangerous of the twaine. One shall be *touched* and know not *how*, *when*, or by *whom*. Cursed be he, that smiteth his neighbour secretly, saith the Law. His neighbour? much more his *Prince*, between which two there is as great a distance, as between *Non occides*, and *Non tanges*. In a word, as it is the lightest, so it is the largest terme hee could

Deut. 27. 24.

could choofe. For *non est actio nifi per contactum*, faith the Philosopher. Nothing can be done, but a *touch* there is, some *touch*, superficial, or vertual, immediate or mediate, *cominus* or *eminus*, open or priuie, and all come vnder *tangere*. For it is not *Nolite sic tangere*, touch not this way or that: but, *Nolite tangere*, touch not any way at all, let nothing be done at all, to doe them hurt.

And is there no *touch*, but that of the violent hand? The *virulent tongue*, doeth not that *touch* too? and the *pestilent pen* as ill as both? *Venite, percutiamus eum lingua*, say Ier. 18. 18. they in Ieremie, Come, let vs smite him with the tongue. If *smite* him, then *touch* him (I am sure.) There is (faith Salomon) Prou. 12. 18. that *speaketh* (and is there not also that writeth?) *words, like the pricking of a sword. Et qui, quos Deus unguit, eos pungit*, commeth not he, within the compasse of this charge? Yes, they be Sathans weapons both *tongues* and *pennes*, haue their points and their edges: their points, and pricke like a sword; their edges, and cut like a razor; both *touch*, and with the worst *touch* that is, *taclus dolore*



Gen. 31. 24.

.81.81.221

.81.81.221

4.

*lore cordis* : therefore the worst, because of the best part. These, it is Gods meaning to restraine : You may see it by the verse before : *Non dimisit hominem calumniari*, saying, *Nolite tangere*. So that euen *calumnia*, is a *touch*. You may see it exemplarily, in the Patriarchs : One of Gods *Nolite tangere's* was to Laban touching Iacob, and this it was : *Vide ne quid loquare durius* : See you giue him no ill language, no foule wordes, for they *touch* too : *Touch* him not so. As well to Shimeis *tongue*, as to Iacobs *hand*, is this *Nolite tangere* spoken.

3. Is this all? What say you to the *touch* with the foote? the foot of pride vpon the necks or Crownes of Emperours (though no cricke or bodily paine ensued?) Wil not *Nolite tangere*, reach to *Nolite calcare*? Yes certainly; This *Nolite tangere*, was a stronger Text against it, then *Super aspidem & Basiliscum*, was a Text for it.

4. Yea, I goe further : by an vndecent and ouer familiar *touch*, voyd of the reuerence, that is due to them, *leditur pietas*, duety taketh hurt, and wrong is offered to his *Anointed*.

ointed. *Mary Magdalen* was not about to haue done our Sauour any harme, when after his resurrection shee offered to *touch* him; onely because she did it as to one mortall (where the case was altered now) and not with the high reuerence pertayning to his glorified estate, shee heard, and heard iustly, *Noli me tangere*. The *touch* which any way impeacheth the high honour of their *Anointing*, *Nolite tangere*, takes hold of that too.

*Touch them not, Not them.* And when we say, *Not them*, meane wee their persons onely, and not their States? Are not they *touched*, when those are wronged? They that *touch* their *Crowne* and *dignitie*, their *Regalia*, shall wee say they *touch* them not? Yes, no lesse, nay rather more. For, then the *Anointed* are properly *touched*, when their *Anointing* is, and that is their *State* and *Crowne*, as deare euery way, and as precious to them, as their life. Indeed *touch* one, and *touch* both. If their *State* hold not holy, no more will their *persons*. It hath euer bene found, if their *Crowne* once goe, their

I.

The extent of  
*Christos*, how  
many wayes  
they *touched*.

*life* tarrieth not long after. And euen in this point also, it may safely be said, that the loose and licencious *touching* their *State*, with Mary Magdalen *touch*, without the regard due to it, as if it were a light matter, that might be lifted with euery finger, falleth within the reach of this *Nolite*; I list not dilate it, it would be looked to. These light and loose *touchings*, are but the beginnings of greater euils.

2.

Againe, *Not them*. Sathans motion was twofold: One, that he might *touch* that was Iobs: The other, that *touch* himsele: and in either of these, hee reckoned that hee should *touch* him home. They are *touched*, when that is *touched* that is theirs. It was so here directly: Pharaoh, one of them, to whom originally, nay the very first of all, to whom this *Nolite* was spoken, *touched* not Abraham himsele; it was Sara was wronged: In Sara, was Abraham *touched*. So God esteemed it, and gaue his first *Nolite tangere* in that point. So, euen vnto Her wrong, doeth this *touch* extend, takes in Her too, as being the one halfe, yea, one and the same person



person with the Lords *Anointed*.

*Not them.* One more yet : For two kinds of *Anointed* I finde in Scripture : Saul, and Dauid : the one *in esse*, the other in *fore* : one in being, the other to be. If Dauid had beene *touched*, (Saul yet liuing) though but *Anointed* to succede, I make no doubt, this Commandement had bene broken : For we are bound by it, to preserue the *anointing*, not onely vpon the head, but euen in the streames, running downe from it : that with the King himselfe, the whole race Royall is folded vp in this word, euery one of them in their order, that not one of them is to be *touched* neither.

This barre then, is set to the *touch* euery way, and to the *touch* of them, and euery of theirs, euery way. But, there is a further matter yet : For, ( if wee marke it well ) it is not, *Ne tangite*, but *Nolite tangere* : *Nolite*, ( that is ) haue not so much as the *will*, once to goe about it. So that, not onely *tactus*, the *touch* is forbidden, but *voluntas tangendi*, the very *will* to doe it : For that *will* is *tactus anime*, the soules *touch*, the soule can touch

3.

*Nolite*: The  
*will* forbid-  
den.

*touch* no way but that. And Gods meaning is absolute : neither bodie nor soule should *touch* ; neither the body by *deede* , nor the soule by *will* .

And *Nolite* standeth first, beginneth the Text : for indeed with that, is the right beginning : The Deuill *toucheth* the *will* , before the *hand* euer *touch* Gods *Anointed* : He doeth *mittere in cor* , put a *will* in the *heart* , before any doe *mittere manum* , put forth their *hand* to doe it. Therefore, euen *velle tangere* was to be made a crime, and that a capitall crime. And so it is : for, in the attainer of the two Eunuches, Esth. 2. there was no more in the Inditement, but *voluerunt* , they *would* haue done it, they *would* haue *touch*ed *Ahasbuerus* : that being proued was enough, they died, and died iustly for the *will* , though no *touch* followed. Pitie it should be otherwise. Hee *toucheth* not alwayes, that hath a *will* to *touch* ; hath a *will* to *touch* the throat, *toucheth* but a tooth : what though? To breake *Nolite* , *voluit* is enough ; and *voluit* , hee would haue *touch*ed, at another place.

They

Verse 21.

And I will bid  
-bid to the  
-bid to the

They that laide the Powder ready, and lighted the match, it was but *voluerunt*, (as God would) it *touched* not any: but righteous and iust was their execution, to teach them, or others by them, *Ne tangite*, is not it: *Nolite tangere* is the charge: and, if you breake *Nolite* onely, it is enough, though *Tangere* and it neuer hap to meete.

Of which *Nolite*, I hold it very pertinent to touch the *extent* also, as I did euen now of *tangere*, the *touch* it selfe, and of the *persons*, to whom it may reach; that wee may see, it is true in the verse before, *Non reliquit hominem*, he leaues not out a man, hee exempts not any from it. I wil not once speake of *Subiects*, no question of them: ouer whom they are *Anointed*, them it toucheth neereft, and bindeth them fast. But this I say, that euen *forreiners*, borne out of their Allegiance, are within it. The *Amalekite* was a stranger, none of *Sauls* lieges, borne out of his dominions; yet died for saying hee had *touched Saul*, & that sheweth that euen *Aliens* here, *sortiuntur forū ratione delicti*, and that they are intended, within this *Nolite*.

The extent of *Nolite* to whom it reacheth.

1.

2.

2. Sam. 1. 9, 13.

G

Yea,



3.

2. Sam. 1. 21.

Yea, euen such *Aliens* as are in open hostilitie, euen at that time, they are in Campe and in Armes against a King, they are bar'd by this *Nolite*, and are to spare him. So saith *David* in his mourning song for *Sauls* death: He blames there the Philistims, as if they had done more then they might, in so touching *Saul*, considering hee was a King, with holy oyle *anointed*, as if they ought, euen in that respect, to haue spared him. So that this *Nolite* is a Law of *Nations*, making their *persons* so sacred, as euen in the battell they are to bee forborne, and their liues saued.

4.

Yea, if we looke to the wordes next before, it is giuen euen to Kings, this *Touch not*. The parties were *Pharao* King of Egypt, and the two *Abimelechs* kings of Gerar, and euen they in particular charged: Not to touch (for *Pharao* did touch) not to will to touch, for *Abimelech* went no further. Kings not to touch them, none but God to touch them: As if it were another law of nations, not one King to touch another, but, by vertue

due of this *Nolite*, each to spare, and to saue the others life.

And the difference in religion maketh here no let: for, these being Egyptians and Philistims to whom it was giuen; there can bee no greater difference then betweene them and the Patriarchs in the worship of God: for all that, not *to touch* them though. Which is *ad erubescentiam nostram*, to our 5. I. Cor. 6. 5. shame, that heathen men, and Idolaters were kept from it by this charge, and now (I will not say) Christians, but holy religious men, Friers, and Priests, yea, and martyrs forsooth, will not be held in by it, but they will be *touching*.

And last of all, this restraint of *will* and *deed*, it is not in the singular, *Noli*, to this or that priuate man; it is in the plurall, *Nolite*, and so reacheth to whole multitudes. *Nolite*, will serue euen people and Countreys, to restraine them also. I wonder at it, It is Gods maner, to giue his precepts in the singular. Witnesse the whole Law, and all the ten Commandements in it. How happeneth it, the number is here changed? 6.

Somewhat there is in that. He saw multitudes might assay it as well as single men, and take libertie to themselves, thinking to be priuiledged by their number. To make sure, hee putteth it in a number that encloseth them too. For, be they many, or be they few, *Nolite* will take them in all. So, neither *Subiect*, nor *Alien*, nor *Enemy*, nor *King*, nor *People*; nor one *religion*, nor other; nor one, nor many, *Non reliquit hominem*, None left, none exempt, not *any* to *touch* them, not *any*, to *will* to *touch* them. For with *Nolite* God toucheth the heart, and so many as God toucheth their hearts, will haue *idem velle, & nolle*, make *His will*, their *will*, & will obey it. This is the summe of the Charge; Here is the Double Fence I spoke of. *Touch not*, By which he raiseth, as it were, an high wall about them, that none may reach ouer to them. And then, with *Nolite*, diggeth deepe euen *in profundum cordis*, the very depth of the heart; casteth a trench there, and so they be double fenced. Or you may (if you will) call them the Cherubims two wings spread ouer *His Anointed*, to protect them.



them. *Touch not*, one wing; *Nolite*, the other, reaching as the Cherubims wings did, from one wall to the other, covering them from all, that none may come any way to doe them hurt. And by this wee see the full of this Text; Wee see it, but wee are to feele it also; and see whether the Text bee whole, whether it bee well kept, and haue taken no hurt.

The Charge is short, ye see; a *Hemistichion*, but halfe a verse; *Touch not mine Anointed*: foure words only, and but fixe syllables: One would thinke, it might well be caried away, and well be kept: But, as short as it is, we see it is not though; For, the very *Text* is *touched* and broken. And, I speake not of inferiour *touchings*, that euery tongue is walking, and euery penne busie, to *touch* them and their rights, which they are to haue, and their dueties which they are to doe; And if they doe not, then I know not what, nor themselves neither. This is too much, but I would it were but this.

Hands haue beene busie of late, and that in another more dangerous manner. Two

How this text  
is obserued.

fearefull examples wee haue in two great Kings: one, no very long time since; the other, very lately made away: not so farre from vs, but that they may, and (I trust) doe touch vs. What shall I say? I would this were the worst.

Yea, I would this were the worst: for, this hath happened in former times too. This Psalme, he that indited and set it, (*Dauid*) he liuing, *Ishboseth* his neighbour king was slaine vpon his bed. The like hath happened then, broken it hath beene, in former ages. But then, vpon reuenge, or ambition, or hope of reward, or some other sinister respect; neuer, vpon conscience, and religion, till now. *Nolite tangere*, was still good Diuinitie, till now. The *Text* it selfe neuer touched, neuer taken by the throat before, and the contradictorie of it giuen in charge, [*Touched they may be, Touch them notwithstanding:*] Neuer bookes written, to make men willing, to Gods *Nolite* before. *Baanah*, hee vpon hope of reward, slewe *Ishboseth*: *Bigthan*, vpon reuenge, would haue done the like to his liege Lord. *Zimri*, vpon

The *Text* it  
selfe touched,  
and a *Nolite*  
giuen to it.

on ambition, slew his master. But, Religion came neuer forth with the knife in her hand till now: a Kings life was neuer a Sacrifice to ex piate sinne, before.

And wil ye but consider the great oddes betwixt those *Touchers*, and these of late? They, euer, ere they went about it, cast how to escape; and when they had done it, fled and hid themselues, as guiltie to themselues of euill they had done: These, stirre not an inch, as if they had done that, they might well stand to. Those formerly, grew euer contrite, at their ende detesting the Acte, and crying God mercy: These now, reioyce in it, as if by it, they had done God a piece of good seruice. Then yet, it was euer a crime, and a grieuous crime, and they that did it, were generally vpon the first report, euer condemned by all men, none to defend them: Now, it is, *multis laudantibus* (you know the Booke) it findeth many to iustifie, nay to praise it, & *immortalitate dignum iudicantibus*, and thinke them worthy immortalitie, for their worthy Act. Yea, write they not further?

*Præclare*

1.

2.

3.

1.

Mariana pag.

54.



2.  
Pag. 60.

3.  
Pag. 61.

*Præclare cum rebus humanis ageretur, si multi;*  
 It were a merry world, if there would many  
 so exercise their fingers, to keep them in v're.  
 And to Kings themselves, (Gods *Anointed*)  
 dare they not to say? This is *salutaris co-*  
*gitatio*, an wholesome meditation for them  
 next their heart to thinke, *se eâ conditione*  
*viuere*, they liue in that case and conditi-  
 on, *ut non solum iure*, that they may not  
 onely be slaine lawfully, *sed cum laude, &*  
*gloriâ perimi possunt*; but to the praise and  
 glory of them that shall do it. How now!  
 What is become of our Text? of *Nolite*  
*tangere*, with these? Are we not fallen into  
 strange times, that men dare thus print, and  
 publish, yea euen *predicare peccatum suum*,  
 preach and proclaime their sinnes, euen  
 these sinfull, and shamefull positions, to the  
 eyes and eares of the whole world? where-  
 by, Gods *Anointed* are endangered, mens  
 soules are poisoned, Christian Religion is  
 blasphemed, as a murderer of her owne  
 Kings, God in his Charge is openly contra-  
 dicted, and men made beleue, they shall  
 goe to heauen, for breaking Gods Com-  
 mandements.

O, But

**B**Vt now wee haue all great cause to reioyce. The booke is condemned, if wee may beleue it. Whether condemned or no, that wee knowe not: this is too sure, eleuen yeeres agoe, set out it was, and that authorized, and so went eight whole yeeres, by their owne confession, and euen the whole eleuen, for ought that we know. How went it forth so allowed at the first? How went it so long vncontrolled? without an *Index expurgatorius* at least.

But, now lately wee haue newes, that some few yeeres since, it was censured in a priuie Prouinciall Councill. But, that was as strange a Censure, as euer was heard of, a Censure *sub silentio*, kept close, and none knewe of it but themselues: fast or loose; Censure, or no Censure, as they pleased. If any such censure were, why made they it not as publicke as their Approbation? The Approbation the world seeth: Their Censure we but heare of, and peraduenture it is but a tale, neither. Why came it neuer to light, till the deed was done, and it was too late? Why heard we not *Iacobs* voyce, till

H

we

The Censure  
vpon *Mariana*  
idle.

we had felt *Esau's* hands? But, this is all they haue to say for themselues: after so great a losse, this we must be faine to take for payment.

But, I aske, is it condemned? Indeed no; but the matter so faintly caried, as all they say, standing for good, he that wil giue the like attempt againe, may. For, what say they? An *Vsurper* may be *deposed*; so they all agree. And is it not in the power of *Rome*, to make an *Vsurper*, when it will? If he haue no right, he is an *usurper*: if he be lawfully *deposed*, his right is gone. If he but fauour Heretiques, nay, though he fauour them not, the Pope may *depose* him, *Non hoc tempore, sed cū iudicabit expedire*: and that done, he hath no right, then is hee an *usurper*, and ye may *touch* him, or doe with him what ye will.

What say they then further? *A priuate man may not doe it, by his owne authoritie*. Not by his owne, but may hee by some other? Belike, some other then there is, whereby he may. Authoritie then there is, and it may bee giuen, and when it is giuen him,



him, he may doe it. And so we are, where we were before. And this is their condemning : indeed the condemnation of the world, if they loue darknesse so well, as to be deluded by it.

First they will doe it : will doe it? haue done it, *touched*, *touched* in the highest degree, against *Tangere*. It may bee against their wils; nay, *voluntarie*, haue done it *wittingly*, and *willingly*, against *Nolite*. But, it may be, repent themselves: Nor that; For, they giue a charge, against this Charge, willing men, and making men willing, to doe flat against it, to *touch*, euen the *Text*, and breake it, and spare not : by holding, They may bee *touched* for all it.

What is then to bee done of vs? The more busie they, to suggest the deuils motion, *Mitte manum, & tange*; The more earnest wee, to call on Gods Charge here, *Nolite tangere Christos eius*. The more resolute they, to be *touching*; The more carefull wee, to looke to their fingers. The more they endeouour to breake downe this double Fence; the more wee to labour to

The Text it selfe to be preserved and kept vntouched.

strengthen it. How will that bee? Our selues not to *touch* them? I will not speake of that, for shame. I trust, G O D hath so *touched* all our hearts, as we detest the least thought that way. Neuer was any, truely partaker of the inward *Anoynting* of a Christian man, but hee was euer fast and firme to the royall *Anoynting*. That, we will doe: and that is not all; (I trust) wee will doe more then so, euen prouide a *Nolite tangere* for the Text too, keepe that from *touching*, and that will keepe G O D S *Anoynted* vntouched: Keepe one, and keepe both.

By the three  
persons in  
the Text.

Three persons there bee in the Text,  
1. *Gods Anointed* themselves, touching whom it is giuen. 2. *We all, Non reliquit hominem*, not leauing a man of vs out, to whom it is giuen. and 3. Hee that saith, *Meos, God* that giueth it. The two first, to doe their parts toward it, wee to looke to ours; and God will come in at his turne, and not faile with his part, we may be sure.

1.  
Gods Anoin-  
ted.

Let me begin with *Christos Domini*, whom it toucheth: that they would bee *touched* with it, and not lay themselves open to this  
touch,

touch, nor carelessly goe where they may be within the reach, or fall into such fingers, as tickle to be touching them: Not to put it vpon, *What shall be, shall be.* *Non est bonæ, & solide fidei, sic omnia ad voluntatem Dei referre, & ita adulari, ad unumquemq; dicendo, Nihil fieri sine iussione eius, ut non intelligamus aliquid esse in nobis ipsis.* It is *Tertullian*: and most true it is, That it is neither good, nor sound diuinitie, in these cases, to put all vpon the will of God, and euery one to flatter himsele or others, saying, Nothing can be done without God will, but to conceiue aright, that withall there is somewhat belongs to our part. Therefore subordinately to serue Gods prouidence, with our owne circumspect foresight and care, knowing, that his prouidence doeth not alwayes worke by miracle. This day it did: euery day it will not doe so. That Hee giues his Angels charge ouer them that tempt him not, that doe not *mittere se deorsum*, cast themselues wilfully into danger. That *Baltazars* dayes were numbered, when he forgot his duetie, not before.

Psal. 91. 11.

matt. 4. 6.

Dan. 5. 26.



Pfal. 20. 6.

Acts 17. 30, 31

That hee hath indeed promised to saue his *Anointed*: but he promised S. *Paul* also his life, and all theirs with him in the ship, and that by an Angel; for all that, *Paul* would not let the mariners go away with the boat, but cut the rope, and said, *If these tarie not in the ship, we cannot bee saued*, for all the Angels promise. Let his *Anointed* say & do the like: keepe your mariners about you in the name of God, keep your selues with that state and guard, that is meete for the Ma-iestie of Princes: and thinke God saith to you, *Christi mei, nolite tangi*, Be you willing to keepe your selues from being *touched*, and I for my part, will not be behind.

Exod. 19. 12.

Gen. 26. 11.

This way onely is now left them. Another way there was, that Gods *Anointed* might not be *touched*; To set lists about them, as about the holy Mount, that is, Lawes, whereby, (that desperate wretches might not *touch* Gods *Anointed*) Gods *Anointed* might *touch* them first. I finde, *Abimelech* made a law to strengthen this Law of God, made a list about this very *Nolite*, a law vpon paine of *Morte morietur*. And this

this was wont to keepe them from approaching. But, if that which should giue strength to the law, and make it a law to the conscience, Diuinitie, if that be corrupted, if it be a matter of the *will*, as appeareth by *Nolite*, and the *will* bee made wilfull, (an horrible sinne, being now become an heroicall and holy acte:) these listes wil not holde them, the lawe commeth too late. For, if men growe wilfull, it is well knowen, *Vita aliena Dominus est, quisquis contemptor est suae*. And who would not be *Contemptor suae*, if he may be sure to bee *Comprehensor aeternae*? Then doe but once perswade them, that for their *touching* they shall streight goe to heauen, and no *Anointed* shall euer stand before them, *Nolite* is gone then: take order for *Tangere* howe we can.

Our part then is, (and to vs it is spoken, 2.  
& to vs properly doth *Nolite* belong.) Eue- The Subiect.  
ry man in his place to doe his best. They  
that are his *Priests*, by bowing their knees  
dayly, and lifting vp their handes to God:  
They that in the place of Counsaile, by all  
the

the wayes of wisdom: They that in the Seate of Iustice, by iust and due execution: All, by all the meanes they can, *hanc talem terris auertere pestem*, to deuise and procure (if it may bee) *ne uelint*, that euill disposed hands *would not*: but howsoever, *ne possint*, that they may not be able, if they would, to touch, *His Anointed*. It must be in part, by carying a continuall eye, and keeping a continuall watch ouer them; or a shorter way, by remoouing them farre enough off, that are in any likelihood to doe it; and those be such, as holde, Gods *Anointed* be *tangibiles*, and may be; nay in some case, be *tangendi*, and ought to be touched.

Num. 16. 21,  
24.

God himselfe in *Cores* case and *Dathans* (who went about to touch *Moses* and *Aaron*, not in their persons, but estates only) sheweth vs the best way: Hee gaue order, that a generall *Nolite tangere* went out against them and theirs, that no man should come neere them, but all shun them and their company, as hauing them in a generall detestation. Gods course would be followed; that seeing their consciences are seared, and they



they feare not Gods voice here from hea-  
 uen, they might feele the full measure of his  
 vengeance vpon earth, and might assure  
 themselves, vpon the least discouerie, of but  
 a *will to touch*, but a *will* to doe that execra-  
 ble Acte, to incurr an vniuersall detestati-  
 on, to haue all rise against them, to haue all  
 the hatred of earth powred vpon them, and  
 theirs to bee the outcasts of the Common-  
 wealth, and the *Maranathas* of the Church;  
 yea, they and their names for euer to be an  
 abhorring to all flesh: nothing in this kind  
 is too much: this way, if no way els, to keep  
 them from it: which is lesse then they  
 should suffer; but all that we can doe.

The best is, if we faile not in our duety;  
 though neither wee can take perfect order  
 against them; nor the *Anointed*; the *Anoin-*  
*ter* can, can and will, as this day hee did.  
 And the rather he will doe it, in the time to  
 come, if we turne to him, to thanke him for  
 that is past. To him then let vs turne, that  
 he may take the matter into his own hand.  
 If his *Nolite tangere* will not preuaile, his  
*Nolo tangi*, will: and if hee say, *Nolo tangi*,  
 I haue

3.  
 God himselfe  
 will ioyne  
 with them.

haue they neuer so bent a *will*, doe what they can, they shall not (for their liues) bee able to doe them hurt.

Two points there bee in this Charge, both expressed in the verse next before. *Non permittit*, He suffered none to attempt it; *sed corripuit*, but them that did, hee put them to rebuke. *Put to rebuke*, wee turne *Corripuit*; it is properly to take vp short, and that is, by a *touch*, or rather by a *twitch*. And so hee hath euer done, and so hee will euer doe: *Tangentes tangentur*, or rather *Tangentes corripientur*, if they *touch*, they shall be *twitched*, be taken short, and cut short for it, (all the sort of them) Haue beene (I am sure.)

By *Corripuit*.

I beginne with *Corripuit*: for that neuer faileth: for sure God will not suffer *His anointed*; nor Christ, *His Synonymos*, those of his name, to bee *touched* for nought: if not his *name* it selfe to be *taken*, neither those that beare it, to bee *touched* in vaine. And there is nothing more kindly, then for them that will be *touching*, to bee *touched* themselves, and to be *touched* home, in the same kinde,

kinde, themselves thought to haue *touched* others. You may see it in the first, in *Pharaoh*, the very first that *touched* the Patriarch *Abraham*. It is said, God *touched* him for it, (and it is the very same word which God vseth here in willing not to *touch*) God *touched* him, and *touched* him *tactibus maximis*, with many a grieuous *touch*: wee read, *plagued* Gen. 12. 17. him with many plagues. And indeed he *toucheth* them so, that he plagueth them that haue beene busie in this kinde. Grieuous are the *touches* they are *touched* with here on earth; of Pincers red hote, and boiling Lead: but, who knoweth the *touches* of the place, whither (being vnrepentant) they must needs goe? which, besides that they are *maximi*, (in another manner of degree then these here) are *eterni* withall, and not ended in an houre or two, as these are. *Tactibus maximis tangentur*, they shall bee *touched* indeed throughly, as the first was.

And looke, as he began in the Patriarchs, so hath he euer held on in *His Anointed*, the kings that ensued. The first that euer touched his kings, *Baana* and *Rechab*, were 2. Sam. 4. 12.



1.Reg. 2.46.

Ester 2.23.

*touched* for it: and cut shorter, both by the hands, wherewith they *touched*, and the feet, wherewith they went about it. Aske the rest, if it were good *touching*. *Shimei touched* but with the *tongue*; his necke was *touched* with the sword. *Bigthan* and *Tharez* said nothing, did nothing, but onely with their *Will*: their necks were *touched* with the halter, *tactibus maximis*, the greatest *touch* or twitch that is here. And so to make short, of all the rest, euen to those two that were this day put to a foule rebuke, and cut short in their going about it. Besides the Cherubims wings then, to protect kings, here you haue, in *Corripuit*, the blade of a sword shaken, to keepe the way to them.

By Nonper-  
missit.

But what comfort is it, if *Corripuit* come to the malefactor, if he be cut short, and if the King miscarie withall? *Baana* and *Rechab*, they that killed *Ishboseth*, were cut short, shorter by the heads; but *Ishboseth*, he died for it. I confesse, there is small comfort in *Corripuit*, vnlesse *Non permittit nocere*, goe withall, in shortening them, without sauing *His Anointed*. And that is our com-  
fort,

fort, the comfort of this day, which wee meet to giue thanks for, that both these went together, *Non permisit nocere*, and *Corripuit* both.

**Y**ou know, at the beginning I told you, besides that it is a *Commandement*, it is also a *Thanksgiving*. It is so, in that it is a verse of a Psalme, a Psalme of *Halleluia*, the first Psalme of *Halleluia*, of all the twentie.

Now in that he hath placed this duetie, and set it in a psalme; his vwill is, men should come to it vvith pleasure, cheerefully, and as it vvere singing. When vve speake of it, vve doe it speculatiuely; vvhen vve sing it, that vvould be vvith affection.

In that it is in the first *Halleluia* of all, it sheweth (as I thinke) that Gods *Anointed* are *the persons*, which (saith the Apostle) *Ante omnia*, before all, wee are to pray for, which (saith the Prophet here) before all, we are to praise God for, for them, and their keeping out of euill hands. Their safetie vve are to put in our first *Halleluia*.

This *Halleluia* is a Psalme purposely for the bringing home of the Arke. And that

I 3 sheweth,

The thanksgiving.

1.  
Psal. 119. 54.

2.

1. Tim. 2. 1.

3.

Verse 1.

sheweth, his Arke, and *His Anointed* are allied, and that no sooner is the Arke well come home, but this *Commandement* goeth forth streight from it, first of all, before all other: That all may know, what account they were to make of this duetie, how high regard to haue *His Anointed* in, in that the Arkes welfare and theirs, are so inseparably knit together. And indeede, experience hath taught it; The wel setting of the Arke, dependeth much vpon the safetie of the Prince.

4.

Now this Psalme, as it was sung with all the musicke could be inuented, of winde, of hand, and of voice, to shew, the preservation of Kings is a benefit extraordinarie, that requireth so solemne a Thanksgiuing:

Verse 5.

42.

5.

Verse 37.

So besides, it is ordered euery day after, to be sung *iugiter coram Arcâ* (that is) to be the ordinarie Antheme of their dayly seruice; to shew, it is a duetie perpetuall, that needes so dayly a remembrance, to wit, the care of their preservation.

6.

For last of all, that all the praise and thanks here in the psalme, are for this No-

lite,



*lite*, that all the psalme vvas set to come to this verse; it is plaine. There bee 29. verses more in the psalme it selfe, (it is the 105. Psalme.) But as soone as euer they once come to this verse, all the rest, all the verses following, are cut off; they goe no further in the psalme, thentill they come to it; and then breake off all those behinde, and streight goe to another Psalme, (for this is all of the 105. and the next verse is the first of the 96. psal.) So that this verse, plainly was the end and vpsnot of all the Psalme besides.

OF this Verse then, of His *Nolite tangere*, and of His *Nolo tangi*, besides of a famous *Non permisit nocere* in this kinde; this Day is a memoriall to vs, and to all our posteritie, euen to the children yet vnborne: In GODS *Anointed*, not *touched* I cannot say, for *touched* he was, and more then *touched*: But, in the *touch*, there is no great matter (we said,) but for the *hurt*; so that in the end, *not hurt*, is as good, as *not touched*. As good, nay better, for a *Halleluia*. For, to be *touched*, as he was, and to take no  
*hurt,*

*hurt*, is a greater deliuey farre, then at all not to be *touched*. To goe through the Red sea, and not wet a threed: To haue bene in the fornace, and no sent of the fire; that is the miracle. So, to haue bene *touched*, and taken by the throat, that the marke was to be seene, many dayes after; To be *thrust at* and *throwen downe*, as Hee was, and yet no harme, ( *Hic est potentia*, ) Here was the power, and here was the mercy of G O D; Here it was certainly, and that so sensible, ye might euen *touch it*.

- I. And here *Halleluia* first, and wee to praise him, that when *Nolite tangere*, would not serue in word, made *Non permisit nocere* to serue in deed. Came forth, first, with *non permisit nocere*, as with his shield, and so shielded him, that Hee suffered him to take no hurt at all; *Anointed* the shield, made it slippery, their hands slid off, their *touch* did him no harme. *Non permisit*, was as His shield, that he brought foorth to saue Him: but besides it, he brought foorth his sword too, and cut them short. *Corripuit eos*, was his sword, *touched* them, and twitched them
- 2.

them for touching his Anointed, touched them with Pharaos *tactus maximi*, that the markes of it will bee seene vpon them and theirs, for euer.

For either of these seuerally, a seuerall *Halleluia*: but especially, for not seuering them, but letting them meet and go together, *Eripuit*, and *Corripuit*, both ioyntly arme in arme. Not either alone, this, or that, Not, *permisit nocere, sed corripuit*, suffered them to do hurt, but rebuked them: No, but *Non permisit, & corripuit* both, suffered them not to doe any hurt; and rebuked them, and cut them short too besides.

And this happy coniunction of these both, is it, which maketh the speciall encrease of our thanks this yeere, more then the last, or any before. For that, since, and very lately, G O D, that suffered not *Him*, hath suffered some other King, to bee touched, as farre as his life. True. Hee that did that execrable acte, *Corripuit eum*, G O D touched him, touched him as hee did the Mountaines, *Tange montes, & fumigabunt*, touched him, till hee smoked againe. Psal. 144. 5.

K

What



What of that? In the meane time a great Prince is fallen. But *permisit nocere*, He suffered the King to take hurt: And as for *non permisit nocere*, G O D did not Him that fauour.

1. Not Him, but *Ours* He did: And did it, for the maner, not without miracle, if we compare the cases. For, Hee was then sitting in the midst of diuers his Nobles, No likelihood, that any would come neere Him, to offer but to *touch* Him: If he did, there was odds, there would haue bene many a *Non permisit*, he should neuer haue bene suffered to doe it. One man, for all that, one, and no more, did it; Diuers were neere him; None of them, All of them kept Him not from his harne. But *Ours*, was all alone, shut vp, and so left as one forsaken; not many, nay not any, no helpe at all, neere him. And not one alone, and no more, but three there were to *touch* Him: yet euen then, euen in that case, G O D *non permisit nocere*, suffered not, not any of them, nor all of them, to *touch* Him, so as they did him any hurt.

2. And euen in the maner of the *Non permisit*,

*misit*, God shewed himselfe more then mar-  
 ueilous : for , it was not , God onely suffe-  
 red him not to be hurt ; but miraculously he  
 made, that of them that came to breake his  
*Nolite*, euen of them, one, that was set, that  
 was readie armed to haue *touched* , and to  
 haue *hurt* him ; hee , euen that partie , *non*  
*permisit*, would not, did not suffer the other  
 to doe Him any *hurt* ; *sed corripuit*, but re-  
 buked him, gaue the *noli tangere* to the o-  
 ther, spake this very Text, and stayed his  
 hand, that would haue done it. This was a  
*Non permisit* indeed, worth a *Halleluia*, and  
 after it, came there at the least three other  
*Non permisis* more. But I haue presumed  
 too much already : I will not enter into  
 them, but ende.

The more they were, the more are wee  
 bound to magnifie God , and to blesse his  
 holy name, yeerely, yea weekely, yea daily  
 to sing our *Halleluia* of praise, and thanks  
 to him for this dayes *Non permisit*, and for  
 this dayes *Corripuit*, for them both. That,  
 what he speakes in this Text, he made good  
 vpon this day: Shewed, He would not haue

*His Anointed touched*: Shewed, He was displeased with them, that did *touch* him: kept Him without *hurt*, and cut them short: shortened their armes, they could doe Him no *harne*, shortened their liues for attempting to doe it: scattered them first, in the imaginations of their hearts; and then after, made them perish in that their wicked Enterprise: And hath made this *Nolite*, this

Psal. 119.  
54.

Precept, to vs, *Præceptum cantabile*, a Precept Psalmic-wise, that wee may sing it to him. There is another, in another place, of another dittie and tune, wherein, hee takes

Psal. 89. 38,  
44. 45.

vp a dolefull complaint, thus: *But thou hast cast off thine Anointed, and art displeased with him. The dayes of his life hast thou shortened, & cast his Crowne downe to the ground.* With them indeede it is, *Præceptum flebile*, but with vs, *Cantabile*. Praise we him for it.

1. Iohn 5.  
18.

And withall, pray wee also, that as this day he did not, nor hitherto hee hath not; so hencefoorth *malignus ne tangat eum*, the malignant wicked one may neuer touch Him: neuer may any haue the *will*; or if haue the *will*, neuer haue the *power* to doe Him



Him *hurt* : Suffer Him not *to be touched* ; or,  
 if suffer Him *to be touched* , suffer not their  
*touch* to doe him any *harme*, no more then  
 this day it did : Make all *Nolentes*, with His  
*Nolite* ; if not, come with his *Non permisit*,  
 that he may euer be safe : and straight after,  
 with his *Corripuit*, that they may euer be ta-  
 ken short, that offer it. This day hee suffe-  
 red them not : nor let him euer suffer any.  
 This day he cut those short; so may hee e-  
 uer doe them all : And euer make this Sta-  
 tute, our Song, all the dayes of our Pilgri-  
 mage. This is now the tenth yeere, and  
 so these the *Decennalia* of it : That as this  
 day it is, so it may still be celebrated, from  
 ten yeeres to ten yeeres, many ten  
 yeeres more. Which  
 God grant, &c.

